

At ConAgra, one of the world's largest food companies, Lee used his experience to expand its diversified Refrigerated Foods Companies. As president, CEO and member of the Office of the Chairman, Lee oversaw multibillion dollar businesses, provided a secure place of employment for thousands of hard-working employees and wonderful food products for American consumers. While consumers would not recognize the name of Lochmann, the products that he produced are an integral part of our daily diets: Armour hot dogs, Healthy Choice luncheon meats, Butterball turkeys, Swift Premium bacon and Eckrich sausages.

Mr. President, many ConAgra employees are constituents of mine in Indiana, and we know first-hand the significant role the company plays in my state's economy and our country's agricultural industries.

Lee was not only a leader at ConAgra, he was an industry trader, as well. A long term Director of the American Meat Institute, Lee's peers paid this fine gentleman a well-deserved tribute by electing him Chairman of the industry's National Trade Association in 1992.

Mr. President, it is my great pleasure to pay tribute to Lee Lochmann, and I wish him, his wife Agnes and their family the best in all of their future endeavors.●

CONGRATULATIONS TO SEARCHLIGHT'S WOMAN OF THE DECADE, MRS. VERLIE DOING

● Mr. REID. Mr. President, I rise today to pay tribute to Mrs. Verlie Doing, an outstanding woman who will receive a distinguished honor when she is named Searchlight, Nevada's, Woman of the Decade in October. This particular tribute is one I hold especially dear, as it is being given to a woman who has helped make my hometown the unique community it is today.

Founded by those in search of gold, Searchlight began as a mining town. It is a strangely quiet place, not really mentioned in the tales of Nevada history. However, this is my home, and Verlie Doing has helped to establish it as a beating heart in the once silent land found south of Las Vegas.

Mrs. Doing relocated to Searchlight with her husband, Warren, in 1967. Since that time, she has been active in organizing community activities as well as providing employment for the majority of families living in the area. Upon settling in Searchlight, Mrs. Doing assumed a position on the Searchlight Town Advisory Board and began her legacy of work. She is an original member of the town's Emergency Medical Treatment team, as well as the Searchlight Museum Guild. She has served on the Clark County Parks and Recreation Board since 1970, establishing areas for children and adults alike to not only enjoy the many splendors of Nevada's scenery, but to partake of beneficial recreation programs.

As a member of the Parks and Recreation Board, Verlie has seen first hand

the need for centers where people can participate in community activities. For this reason, she and her husband donated to the city the land for the Searchlight Senior Citizen Center. Currently, this center offers seniors an opportunity to socialize and continue their education through arts and crafts and exercise. Day care and food programs are among the most important offered at the center and provide assistance to those seniors who may otherwise be institutionalized.

Not only has Mrs. Doing been energetically involved in community activities, she has also helped to foster Searchlight's business community. Currently, Mrs. Doing is serving as the sole owner of the Searchlight Nugget Casino, the largest employer in the city. Established in 1979, the Nugget has increased not only employment, but has aided in boosting the economy. She has employed hundreds of Searchlight residents, providing many families with incomes where, without the casino, there would be none. It is this entrepreneurial spirit that has brought vitality into both the business community and the entire town.

Most of all, my family and I have been friends of Verlie, her late husband, Warren, and their son, Riley, for more than thirty years. The Doings have made not only Searchlight a better place, but Nevada and our great country as well.

I commend Verlie on her significant contributions to my hometown. Without her enthusiasm, energy and love for her home, Searchlight would be much less. It is for these reasons that I proudly support the decision of the Searchlight Celebration Committee in their selection of Mrs. Verlie Doing as Searchlight's Woman of the Decade.●

GREAT MINDS, SMART GIVING

● Mr. ABRAHAM. Mr. President, I rise today to call my colleagues' attention to an article by Dr. Samuel J. LeFrak, entitled "Great Minds, Smart Giving" from the May/June 1998 issue of Philanthropy magazine. LeFrak is chairman of the LeFrak Organization and has been honored for his many years of philanthropic giving.

Recently, through the LeFrak Foundation, Dr. LeFrak has done something incredible for the state of Michigan. Concerned that an emphasis on traditional liberal education at America's colleges and universities is diminishing, LeFrak chose to endow the LeFrak Forum at Michigan State University. This program focuses on political philosophy and public policy, helping professors to teach with an emphasis on traditional Western ideas. The Forum will accomplish this through lectures, conferences, research, publications and fellowships. The students of Michigan State University are very fortunate to have such a wonderful program and will undoubtedly benefit from it.

As we continue our efforts as a nation to raise our children to be truly educated adults, imbued with the val-

ues of our traditions and the bases of well-ordered liberty, I feel we can look to the LeFrak Forum as an excellent model. I ask that the text of "Great Minds, Smart Giving" be printed in the RECORD.

The text follows:

GREAT MINDS, SMART GIVING—A NOTED PHILANTHROPIST ON RECLAIMING ACADEME

(By Samuel LeFrak)

When my wife Ethel and I began discussing a major gift to an academic institution, we wanted to do something new and off the beaten track of bricks-and-mortar, scholarships, and endowed chairs. We also talked at length about the problems of higher education and how we might help to solve them. Our grandsons, Harrison and James, were just finishing college and from them we had a pretty clear idea of the dismal state of today's campus landscape. Both reported that the news about political correctness and multiculturalism is largely true. While it is surely an exaggeration to say that the traditional liberal arts curriculum is gone, it is true that an entire generation of graduate and undergraduate students is being trained to a drumbeat critical of the Western tradition as racist, sexist, homophobic, hegemonic, Euro-centric, and rationalistic (a vice, it now seems!). The path to academic success is definitely smoother for those who adhere to this fashionable view. The graduate students are, of course, the professorate of the future and the teachers of the coming generation of leaders in politics and business. What happens in the seminar room, no matter how bizarre or arcane, eventually makes its way to the boardroom.

Now, Ethel and I have the deepest respect for the great books and ideas of the Western tradition. If that tradition is so bad, how is it that we have from it—and only from it—democracy, capitalism, the ideals of freedom, equality of opportunity, and the dignity of the individual? To us it would be nothing short of a catastrophe for this great tradition to disappear as the focal point of a liberal education. Yet the traditional curriculum definitely is on the defensive these days: we hear of English departments where Shakespeare is no longer required and history departments that teach nothing about America. The faculty at Yale could not bring itself to live up to the terms of a generous gift intended for new courses on the Western tradition, and had to return the money—with interest. So it seemed appropriate that we use a LeFrak Foundation gift to help assure the survival and vitality of traditional liberal education.

Ethel and I had been to Michigan State University a few years earlier, when I had been awarded an honorary degree. While there, we met a group of scholars of political philosophy in the political science department. These professors are very accomplished: they have fine graduate degrees, are good and popular teachers, and have impressive records of research and publication. But they are also steeped in and respectful of the Western tradition and, unlike many professors in the social sciences and humanities, respectful of entrepreneurial capitalism and free-market solutions to social problems. After prolonged discussions involving these professors, Ethel and me, and my grandson, Harrison, we decided to endow a program: the LeFrak Forum at Michigan State University. Endowing a program—rather than a building or a chair—met the criterion of establishing a new and vital entity. The aims and activities of the Forum met the criterion of doing something to help traditional scholars hold their own against the current academic tides.

The LeFrak Forum's theme is political philosophy and public policy. The word "philosophy" often signifies airy abstraction unconnected with the real world. But at the LeFrak Forum, the idea is that much of what people think about practical affairs is determined ultimately by deeply embedded and barely conscious beliefs about what is good and bad, just and unjust. The LeFrak Forum will approach pressing and concrete issues by exposing the underlying and philosophical foundations of conflict. The Forum will always remind us that these foundations are not just derived out of nowhere, even though most people—and increasingly more scholars and students—don't know where they come from. We get them—and hence the very terms of our debates and differences—from the historical tradition of Western thought. The Forum will not insist on agreement. Rather, it will strive to expose the real grounds upon which we disagree about such practical matters as how big government should be, whether a person is first an individual or a member of a group, and whether America should mind its own business or police the world.

The Forum pursues its mission by sponsoring an array of activities: lecture series and international conferences, research and publication, post-doctoral research fellowships, and enriched graduate and undergraduate education. The aim is to enliven, deepen, and diversify debate on campus and to provide fresh views on public policy to those who lead in politics and society and to those who form or influence public opinion. But most important, the LeFrak Forum ensures that at Michigan State the Western tradition will always be studied and that free-market points of view toward the solutions to social problems will always get a fair hearing. But what about this "always"? It is one thing to help scholars or a curriculum one knows. In fact, it's important to know the people involved so the gift gets used for the purpose you intend. But it's quite another thing to have confidence that the program one endows will continue long after the people one knows are gone. This has to be a serious concern for any donor who gives a permanent endowment to a program or particular curriculum. Buildings and endowed chairs are pretty stable. But programs can easily change over time and even become the opposite of what they were at the outset. Solving this problem was very important to us. The solution was unique and, we hope, a model for what others can and should do. The terms of the endowment agreement were tailored to ensure that the purposes and spirit of the LeFrak Forum would always be maintained. There were two crucial issues.

First, it was important to spell out the meaning of the LeFrak Forum's goals in concrete detail. To this end the agreement stipulates that free-market points of view must always get a fair hearing in LeFrak Forum activities. The agreement says that the Forum must always provide a venue for arguments in favor of "liberty and free enterprise capitalism and the study of the Western philosophic and intellectual tradition, especially as it establishes the moral and conceptual basis for constitutional democracy, limited government, the American Founding, individualism, freedom of expression and economic enterprise, and entrepreneurial and market based approaches to national and global political and social problems." And lest there be any uncertainty

about what the "Western tradition" really is, the agreement actually lists the specific authors on whose works LeFrak Forum teaching and research must focus. They are: "such thinkers as Plato, Aristotle, Aquinas, Machiavelli, Bacon, Hobbes, Locke, Rousseau, Hume, Kant, Adam Smith, Burke, the American Founders (Jefferson, Hamilton, Madison, Jay, Adams), de Tocqueville, Hegel, Mill, Nietzsche, Weber, Heidegger, and Strauss." This list is of course not exhaustive; but no one could mistake who must always matter the most at the LeFrak Forum.

Second, it was essential to assure full academic freedom and autonomy as those values are understood by the relevant university officials. Donors to programs must understand this concern. It does no good to exert positive influence on the university curriculum by threatening academic freedom. Such attempts will not and should not succeed. Furthermore, it does no good to one's own cause to set up programs in which the converted speak only to their respective choirs. That's the very problem on campus these days: not enough real intellectual diversity, not enough respect for all points of view, too much lemming-like adherence to fads. The agreement therefore specifies explicitly that "all points of view can and will be presented at the LeFrak Forum." Critics of the Western tradition and capitalism will have their say. They just won't go unchallenged. And finally, it should be noted that while the agreement provides for our advice, it makes absolutely clear that appointment and review of LeFrak Forum personnel is determined by appropriate academic officers of the University. Donors must never try to appoint professors to their programs. That would violate institutional autonomy.

Ethel and I are proud of the Forum, which is now in business and off to a wonderful start. We're sure that it will prosper and grow, make a real contribution to education at Michigan State, and be a significant voice in national and international policy debates. We hope that other philanthropists will follow our lead and the model of the LeFrak Forum. We hope they will endow programs that support education in our precious Western tradition.

HONORING MONSIGNOR HENRY J. DZIADOSZ

• Mr. DODD. Mr. President, it is with great pleasure that I come to the Senate floor to pay tribute to a man of uncommon character and faith, whom I am fortunate to call a friend: Monsignor Henry J. Dziadosz. For almost three decades, Monsignor Dziadosz has served as the Pastor at St. Bridget's of Kildare Church in Moodus, Connecticut, of which I am a member. And for half a century, he has inspired countless people through his works as a Catholic Priest in Connecticut. After his many years of service and guidance, Monsignor Dziadosz is retiring, and I wish to offer my praise for the Monsignor on this special occasion.

Monsignor Dziadosz is a spiritual father for the parishioners of St. Bridget's, and he has overseen the transformation of the church—both physically and spiritually.

On Easter Sunday, 1971, two years after being named the Pastor, he announced the proposed restoration and renovation of the congregation's original church: Old St. Bridget's on North Moodus Road. The church had been the home of Catholic worshippers from 1867 to 1958, and Monsignor believed that its preservation would serve as a monument to the perseverance of its parishioners. With the help of many volunteers, the old church was dedicated on Memorial Day 1971, and the renovation was known as the "Miracle of Moodus."

He also oversaw the construction of an outdoor pavilion at the church in 1976. And in a show of the Monsignor's dedication to the improvement of religious education, the church opened its Religious Education Center in 1983.

But the true impact that Monsignor Dziadosz had on St. Bridget's parish is not measured in mortar and brick, it is measured in the spirit of the congregation.

Monsignor has always said that one of his goals at the church was to create a spirit of community where no member of the parish would ever feel alone, either in times of despair or happiness. He knows that we all face challenges in our life, and when we support one another we can work through our difficulties and overcome them. Through his hard work and dedication, he was able to create such a spirit of togetherness at St. Bridget's, and for that, I and many others are thankful.

He brought an energetic approach to the church, and he was not afraid to challenge convention in order to do what he felt was best for the congregation. He always taught the virtues of tolerance and worked to break down barriers and bring people together. He also challenged people to ask more from themselves and to show more concern and compassion for those persons in the community and the world who are less fortunate.

He also felt that St. Bridget's should not only serve the parish, but the community at large. He opened the doors of the church for members of local Protestant delegations to hold their worship services. He also allowed senior groups and other organizations to use church facilities. He even had a generator installed on the church premises so that the church may serve as a haven in case of emergencies or natural disasters. In addition, he singlehandedly raised \$50,000 for the construction of a chapel and convent for the cloistered Carmelite sisters of Roxas City, the Philippines, proving that his compassion and concern for others extends far beyond any physical borders.

On the occasion of his retirement, I think it is appropriate to look back at